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## Synopsis of Important Articles.

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**Are There Traces of Greek Philosophy in the Septuagint?\*** The investigations of this question by German scholars during the years 1830-50 have never been brought to any definite issue and should be continued. H. Hody was the first to assert that foreign philosophy influenced the Seventy. Michaelis found Gnostic ideas in a few passages. Their positions were refuted by Ernesti and Horn. Gfrörer (1831) sought to show that the Septuagint was the source of Alexandrian theosophy. Dähne (1833) went further and maintained that many of Plato's thoughts had found place in this translation and that Philo and the Christian Alexandrians, Clement and Origen, were largely indebted to it in their philosophical ideas. Later these conclusions were disputed by Frankel and Zeller who think that the Seventy had but slight contact with Greek philosophy. Siegfried finds but few traces of this philosophy in the work of the Seventy, as in Gen. 1: 2, while Bickell thinks that the avoidance of anthropomorphism can only be explained by the influence of Greek philosophical conceptions. An examination of several terms of philosophical import such as *psyche*, *nous*, *arete* and *kosmos* as used in LXX. tends to the conclusion that Greek philosophy had not influenced the translators. In cases where this seems to be the case, we can by no means be sure that we have the original translation of the Seventy, since the quotations from it by Philo show that the text was thus early corrupted and may, in such passages, have been exposed to modification.

A learned discussion of a difficult but interesting theme. For the author's argument in detail reference must be had to the article itself.

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**Did St. Paul use a Semitic Gospel?†** There are four questions connected with St. Paul's relation to the Gospels. (1) To what extent was he familiar with the facts of our Saviour's earthly life? The answer to this question is of great evidential value, since the undoubted epistles of Paul show that he accepted the resurrection as an historic fact and taught the divinity of Christ—all this twenty or twenty-five years after Jesus' death. (2) Was he acquainted with the discourses of the Lord? There are six well-established cases of direct or indirect reference to words of Jesus contained in the Gospels. (1) 1 Cor. 7: 10, *cf.* Mat. 5: 31-32; Luke 16: 18, (2) 1 Cor. 11, *cf.* Luke 22: 19, 20, (3) 1 Thess. 4 and 5, *cf.* Luke 21, (4) Rom. 14: 14, *cf.* the Sermon on the Mount, (5) Rom. 13: 7, *cf.* Mat. 22: 21, (6) 1 Tim. 5: 18, *cf.* Luke 18: 7. Note also 1 Cor. 7: 12, 25 where Paul seems to be acquainted with what Jesus did *not* say. (3) Is there evidence that these discourses existed in a written form in Paul's day? It is highly probable that this is to be answered in the affirmative. The first few verses of Luke's Gospel, which was probably written while Paul was a

\* By Prof. J. Freudenthal in *The Jewish Quarterly Review*, April 1890.

† By Rev. Professor J. T. Marshall, in *The Expositor*, July 1890, pp. 69-80.